

Minhagim For Yud Shevat

The Rebbe's Yud Shevat Letter

By the Grace of G-d
Rosh Chodesh Shevat, 5711
Brooklyn, N.Y.

To the members of our community, the Temimim, and to all who are bound or in any way connected with my revered father-in-law, the saintly Rebbe, of blessed memory,

G-d bless you all.

Greeting and Blessings:

In response to the many requests for a detailed schedule for the upcoming Tenth of Shevat, yahrtzeit of my revered father-in-law, the Rebbe, hareini kaparat mishkavo, I hereby suggest the following:

On the Shabbat before the yahrtzeit, each should try to be called up to the Torah for an aliyah.

If there are not enough aliyot, the Torah should be read a number of times in different rooms. However, no additions should be made to the number of * per reading.

The one who is honored with Maftir should be the most respected congregant, as determined by the majority; alternatively, the choice may be determined by lot.

The congregation should choose someone to lead the prayers on the day of the yahrtzeit.



It is proper to divide the honor, choosing one person to lead the evening service (Maariv), a second to lead the morning service (Shacharit), and a third – the afternoon service (Mincha). In this way a greater number of community members will have the privilege.

A yahrtzeit candle should be lit that will burn for the entire twenty-four hours. If possible, the candle should be of beeswax.

Five candles should be lit throughout the prayer services.

After each prayer service (in the morning service—following the reading of Psalms), the one leading the prayers should study (or at least conclude the study of) the following selections from the Mishna: Chapter 24 of Keilim and chapter 7 of Mikvaot. He should then recite the mishnah “Rabbi Chananya ben Akashya...” followed silently by a few lines of Tanya, and Kaddish deRabbanan.

After Maariv, part of the discourse (maamar) entitled Basi LeGani, which the Rebbe released for the day of his passing,

Continued on opposite

MINHAGIM FOR YUD SHEVAT

Continued

should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should be continued after Shacharit, and the discourse should be concluded after Mincha.

Before Shacharit, a chapter of Tanya should be studied. This should also be done after Mincha.

In the morning, before prayer, charity should be given to causes associated with our Nasi, my revered father-in-law, of sainted memory. Donations should be made on behalf of oneself and on behalf of each member of one's family. The same should be done before Mincha.

After Shacharit and the recitation of the maamar, each individual should read a pidyon nefesh. (It goes without saying that a gartl should be worn during the reading.) Those who have had the privilege of being received by the Rebbe in yechidut, or at least of seeing his face, should—while reading the pidyon nefesh—envision themselves as standing before him. The pidyon nefesh should then be placed between the pages of a discourse maamar or other pamphlet of the Rebbe's teachings, and sent, if possible on the same day, to be read at his graveside.

In the course of the day one should study chapters of Mishna that begin with the letters of the Rebbe's name.

In the course of the day one should participate in a chassidic gathering (farbrengen).

In the course of the day one should set aside a time during which to tell one's family about the Rebbe, and about the spiritual tasks at which he toiled throughout his life.

In the course of the day, people (to whom this task is appropriate) should speak at synagogues and houses of study in their cities

and cite a saying or an adage from the Rebbe's teachings. They should explain how he loved every Jew. They should make known and explain the practice that he instituted of reciting Psalms every day, studying the daily portion of Chumash with the commentary of Rashi, and (to appropriate audiences) studying the Tanya as he divided it into daily readings throughout the year. If possible this should all be done in the course of a farbrengen.

In the course of the day, people (who are fit for the task) should visit centers of observant youth — and, in a neighborly spirit, should make every endeavor to also visit centers for the young people who are not yet observant — in order to explain to them the great love that the Rebbe had for them. It should be explained to these people what the Rebbe expected from them, his hope for them and the trust that he placed in them that they would ultimately fulfill their task of strengthening Judaism and disseminating the study of Torah with all the energy, warmth and vitality that characterize youth.



If prevailing conditions allow, all the above should of course be continued during the days following the yahrtzeit, and particularly on the following Shabbat.



May G-d hasten the coming of our Redeemer, and then "Those who dwell in the dust will awaken and rejoice." And our Nasi, whose yahrzeit we are observing, among them will give us wondrous tidings, and lead us along the path that leads up to the House of G-d.

יהי צדוננו מורנו ורבנו מלך המשיח לעולם ועד